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of this review will attempt to prove elsewhere¹ that contrary to all appearance, and in spite of striking differences, Crescas's system of philosophy is at bottom that of Gersonides, minus the heretical conclusions. Whenever Gersonides's conclusions are not sufficiently orthodox, Crescas rejects them arbitrarily without, however, modifying the fundamental premises. This explains the flaw in some of Crescas's reasonings, which our author calls attention to, but does not account for.

However, as much as this assumption regarding Crescas would put him in a different light, it does not necessarily modify the contents of his philosophy, so faithfully rendered in the present scholarly treatise. How difficult a task our author had before him will best be appreciated by those familiar with the complicated and obscure Hebrew text of Crescas's work, *Or Adonai (The Light of God)*. He has disentangled Crescas's leading ideas from a labyrinth of cumbersome and incidental details and presented them in a clear and pleasant style. It would have been desirable to have a special chapter devoted to the gist of Crescas's philosophy, which would have given us a more concentrated picture of the philosopher's mind. But Dr. Waxman has given us an excellent analysis and criticism of Crescas's philosophy; he points out several germs of modern thought in it, and has made, in addition, a notable contribution to the study of Spinoza's sources.

NIMA H. ADLERBLUM.

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JOURNALS AND NEW BOOKS

REVUE NEO-SCOLASTIQUE DE PHILOSOPHIE. February, 1921. *Le nominalisme de Guillaume Occam* (pp. 5-25): P. DONCEUR. — Occam denied relation any objective reality, and professed the strictest nominalism. He admitted, however, that his theory did not apply to God, in whom Paternity really exists. *Les thèmes du "Protagoras" et les "Dissoi Logoi"* (pp. 26-40): E. DUPREEL. — The doctrine which Socrates defends in the Protagoras is not Socratic, but comes from Protagoras. *Notes sur le Probabilisme* (pp. 41-58): P. HARMIGNIE. — There is nothing in the philosophy of St. Thomas against the doctrine of probabilism, which he ignored and was therefore unable to judge. *La formation du tempérament national dans les philosophes du XIIIe. siècle* (pp. 59-72): M. DE WULF. — The three characteristics of Western thought in the thirteenth century are individualism, intellectualism and moderation. German thought, on the other hand, is already inclined to

¹ In a monograph on Gersonides.

mysticism and pantheism. *Comptes rendus*: H. J. Stadler, *Albertus Magnus de Animalibus libri XXVI*: M. DE WULF. C. Van Crombrughe, *Tractatus de Verbo Incarnato*: A. MANSION. J. T. Beysens, *Hoofdstukken uit de bijzondere Ethiek*: A. MANSION. B. Geyer, *Peter Abaelards philosophische Schriften*: M. DE WULF. *Chronique*.

- A. Fouillée, J. Charmont, L. Duguit and R. Demogue. *Modern French Legal Philosophy*. Translated by Mrs. Franklin W. Scott and Joseph P. Chamberlain. New York: The Macmillan Co. 1921. Pp. lxvi + 578.
- Kohler, Josef. *Philosophy of Law*. Translated by Adalbert Albrecht. New York: The Macmillan Co. 1921. Pp. xlv + 390.
- Miraglia, Luigi. *Comparative Legal Philosophy, Applied to Legal Institutions*. Translated by John Lisle. New York: The Macmillan Co. 1921. Pp. xl + 793.
- del Vecchio, Giorgio. *The Formal Bases of Law*. Translated by John Lisle. New York: The Macmillan Co. 1921. Pp. lvii + 412.

NOTES AND NEWS

The New York Branch of the American Psychological Association held a meeting in Schermerhorn Hall, Columbia University, on Monday evening, November 28th, 1921. The speakers were Dr. David Mitchell and Dr. Rudolf Pintner. Dr. Mitchell, who is president of the New York State Association of Consulting Psychologists, reported on the work which that organization did last spring. The children who were to enter school this fall for the first time were given the Binet-Simon test. There was an interesting discussion of the results obtained from the Jewish and Italian children of pre-school age.

Professor Pintner presented methods of evaluating mental and educational tests, illustrating his discussion with charts projected by stereopticon lantern. The charts showed certain individuals whose educational measurements were not what would be expected from the mental examinations. Charts were also presented to represent the different schools in a district. The aim should not be to bring all schools to one level, nor all individuals to one educational level, but to the height that can be expected from the mental measurement. Thus schools with poor material, classes with poor material, can not be expected to attain the levels of schools where the mentality is good. Such charts are an excellent means of comparing the individuals, the classes, and the schools.